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TRAIL-BLAZER SYSTEMS OF THE MIDDLE WAY (MADHYAMIKA) SCHOOL

MIDDLE WAY CONSEQUENTIALIST – *Prasangika Madhyamika*

Trail-Blazer	<i>CHANDRAKIRTI</i> [चन्द्रकीर्ति] (600–c. 650 CE), the <i>Prasangika</i> Trail-Blazer
Trail-Blazing System	Expounds (through the citation of texts and through reasoning) that there is not even a particle that exists inherently, and that actions and their agents are feasible by conventionally being mere name and mere imputation.
Trail-Blazing Treatise	<i>Clear Words</i> . by Chandrakirti is the <i>Prasangika</i> Trail-Blazing treatise. ¹

MIDDLE WAY AUTONOMY – *Svatantrika Madhyamika*

Trail-Blazer	<i>BHAVAVEVIKA</i> [भवावेविका] (c.500-c.578 CE), the <i>Svatantrika</i> Trail-Blazer.
Trail-Blazing System	Expounds (through the citation of texts and through reasoning) that there is not even a particle that exists truly , and conventionally inherently existent actions and their agents are feasible .
Trail-Blazing Treatise	<i>Lamp for (Nagarjuna's) "Wisdom"</i> , the <i>Essence of the Middle Way</i> (in verse) and its auto-commentary, <i>Blaze of Reasoning</i> ² by Bhavavevika are the <i>Svatantrika</i> Trail-Blazing treatises.

¹ *Clear Words, Commentary on (Nagarjuna's) "Treatise on the Middle"*, नगर्जुनार्थात् विद्याव्याप्तिशीलसंहिता शब्दावधार.

² *Blaze of Reasoning: Commentary on the "Heart of the Middle"*, नगर्जुनार्थात् विद्याव्याप्तिशीलसंहिता विद्याव्याप्तिशीलम्.

MIDDLE WAY SUTRA AUTONOMY – *Sautrantika-Svatantrika Madhyamika*

Trail-Blazer	<i>BHAVAVEVIKA</i> (c.500-c.578 CE), is also the <i>Sautrantika-Svatantrika</i> Trail-Blazer.
Trail-Blazing System	Expounds (through the citation of texts and through reasoning) that external phenomena do exist and that there is no Self-Knower .
Trail-Blazing Treatise	<i>Lamp for (Nagarjuna's) "Wisdom"</i> , the (verses) <i>Essence of the Middle Way</i> and its auto-commentary, <i>Blaze of Reasoning</i> by Bhavaviveka are the <i>Svatantrika</i> Trail-Blazing treatises.

MIDDLE WAY YOGIC AUTONOMY – *Yogacara-Svatantrika Madhyamika*

Trail-Blazer	<i>SHANTARAKSHITA</i> [शंतरक्षित] (8 th cent. CE) is also the <i>Yogacara-Svatantrika</i> Trail-Blazer.
Trail-Blazing System	Expounds (through the citation of texts and through reasoning) that external phenomena do not exist and that there is a <i>Self-Knower</i> .
Trail-Blazing Treatise	<i>Ornament for the Middle Way</i> and its <i>Auto-commentary</i> by Shantarakhavaviveka are the <i>Yogacara Svatantrika</i> Trail-Blazing treatises. ³

³ Skt. madhyamakalamkara; मध्यमकलम्करा.

TRAIL-BLAZER SYSTEMS OF THE MIND ONLY (CHITTAMATRA) SCHOOL

TRUE ASPECTARIAN MIND ONLY – *Satyakaravadin Chittamatra*

Trail-Blazer	VASUBANDHU [वसुबन्धु] (4 th cent. CE) is the <i>True Aspectarian</i> [सत्यासदिकारी] <i>Mind Only Trail-Blazer</i> .
Trail-Blazing System	Expounds that the appearance of gross form to the eye consciousness in the continuum of an ordinary person <i>exists as rough form the way it appears</i> .
Trail-Blazing Treatises	EIGHT DISSERTATIONS OF PRAKARANA by Vasubhandu are the <i>True Aspectarian Chittamatrin Trail-Blazing treatises</i> .

EIGHT PRAKARANA TREATISES:

1. *Commentary on [Maitreya's] 'Ornament for the Mahayana Sutras'*
2. *Commentary on [Maitreya's] 'Differentiation of the Middle Way & the Extremes'*
3. *Commentary on [Maitreya's] the 'Differentiation of Phenomena and the Nature of Phenomena'*
4. *Reasoning for Explanations*
5. *Dissertation on the Accomplishment of Practice*
6. *Dissertation on the Five Aggregates*
7. *Twenty Stanzas*
8. *Thirty Stanzas*

FALSE ASPECTARIAN MIND ONLY – Alikakaravadin Chittamatra

Trail-Blazer	<i>DIGNAGA</i> [දිග්‍නාගා] (c 480-540 CE) is the <i>False Aspectarian</i> [සුත්‍යාච්‍යාරී] <i>Mind Only Trail-Blazer</i> .
Trail-Blazing System	Expounds that the appearance of gross form to the eye consciousness in the continuum of an ordinary person <i>does not exist as rough form the way it appears.</i>
Trail-Blazing Treatise	<i>Condensed Eight Thousand Stanzas</i> by Dignaga is the <i>False Aspectarian Chittamatrin</i> Trail-Blazing treatise. ⁴

SUTRA SOURCES FOR THE ORNAMENT FOR CLEAR REALIZATION THE SEVENTEEN MOTHER & SON SUTRAS

There are seventeen (17) *Perfection of Wisdom Sutras*, which were translated into Tibetan, that are the sutra sources of the *Ornament for Clear Realization*. Those seventeen are called the "Seventeen Mother and Son [Sutras]": six *Mothers* and eleven *Sons*.

The **SIX MOTHERS** are the:

1. (*Perfection of Wisdom in*) **One Hundred Thousand (Verses)**
2. (*Perfection of Wisdom in*) **Twenty Thousand (Verses)**
3. (*Perfection of Wisdom in*) **Eighty Thousand (Verses)**
4. (*Perfection of Wisdom in*) **Ten Thousand (Verses)**
5. (*Perfection of Wisdom in*) **Eight Thousand (Verses)**
6. **Condensed (Perfection of Wisdom Sutra) - (Verse Summary of the Perfection of Wisdom in Eight Thousand Lines)**

These are known as **MOTHERS** because they all explain completely the *Eight Clear Realisations*.

The **ELEVEN SONS** are:

1. ***Perfection of Wisdom in Seven Hundred***
2. (*Perfection of Wisdom in*) **Five Hundred (Verses)**
3. (*Perfection of Wisdom in*) **Three Hundred (Verses)**,
4. (*Perfection of Wisdom of*) **One Hundred Fifty Methods**,
5. (*Perfection of Wisdom in*) **Fifty (Verses)**
6. **Twenty-Five Doors (Perfection of Wisdom Sutras)**
7. **Questions of Suvikrantavikrami Sutra**
8. **Questions of Kaoshika Sutra**
9. **One Letter Perfection of Wisdom**
10. (*Perfection of Wisdom in*) **Several Words Sutra**
11. **Heart of Wisdom (Sutra)**

These are known as **SONS** because they only explain some — not all — of the *Eight Clear Realisations*.

Only three *Perfection of Wisdom Sutras* are the *principal sutra sources* of the *Ornament for Clear Realization*. Those three are the:

1. **Extensive Sutra** - (*Perfection of Wisdom in*) **One Hundred Thousand (Verses)**
2. **Middling Sutra** - (*Perfection of Wisdom in*) **Twenty Thousand (Verses)**
3. **Brief Sutra** - (*Perfection of Wisdom in*) **Eight Thousand (Verses)**.